



In the name of Allah: the Compassionate, the Merciful

سورة الماعون

AL-MA`UN

Name

The Surah has been so designated after the word *al-ma`un* occurring at the end of the last verse.

Period of Revelation

Ibn Marduyah has cited Ibn Abbas (may Allah bless them both) as saying that this Surah is Makki, and the same also is the view of Ata and Jabir. But Abu Hayyan in *Al-Bahr al-Muhit* has cited Ibn Abbas, Qatadah and Dahhak as saying that this Surah was revealed at Madinah. In our opinion there is an internal piece of evidence in the Surah itself which points to its being a Madani Revelation. It holds out a threat of destruction to those praying ones who are unmindful of their Prayers and who pray only to be seen. This kind of hypocrites were found only at Madinah, for it was there that Islam and the Muslims gained such strength that Islam and the Muslims gained such strength that many people were compelled to believe from expedience, had to visit the Mosque, join the congregational Prayer and prayed only to be seen of others, so as to be counted among Muslims. Contrary to this is, at Makkah conditions were altogether different. No one had to pray to be seen. There it was difficult even for the believers to pray in congregation; they prayed secretly and if a person prayed openly he did so only at the risk of his life. This kind of hypocrites found in Makkah did not comprise those who believed and Prayed to be seen but those who in their hearts had known, and acknowledged the Holy Messenger of Allah (upon whom be peace) to be on the true path, but were avoiding to accept Islam in order to maintain their Position of leadership and authority, or were not prepared to take the risk of being afflicted with the kind of hardships with which they found the believers afflicted in the society around them. This condition of the hypocrites at Makkah has been described in vv. 10-11 of Surah Al-Ankabut. (For explanation, see E.N.'s 13 to 16 of Surah Al-'Ankabut).

Theme and Subject Matter

Its theme is to point out what kind of morals a man develops when he refuses to believe in the Hereafter. In vv. 2-3 the condition of the disbelievers who openly belie the Hereafter has been described, and in the last four verses the state of those hypocrites who apparently are Muslims but have no idea of the Hereafter, its judgment, and the meting out of rewards and punishments accordingly has been described. On the whole, the object of depicting the attitude and conduct of two kinds of people is to impress the point that man cannot develop a strong, stable and pure character in himself unless he believes in the Hereafter.

The Holy Quran

Alms Giving

Sura # 107 – 7 Verses - Makkah

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﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ﴾ 1

Denies	يُكَذِّبُ	Him who	الَّذِي	Have you seen	أَرَأَيْتَ
				The Recompense	بِالدِّينِ

Translit	'Ara'ayta Al-Ladhī Yukadhdhibu Bid-Dīni
AhmedAli	کیا آپ نے اس کو دیکھا جو روز جو اکو بھلتا ہے
Jalandhry	بھلام تم نے اس شخص کو دیکھا جو (روز) جو اکو بھلتا ہے؟
YusufAli	Seest thou one who denies the Judgment (to come)?
M.Khan	Have you seen him who denies the Recompense?
Pickthal	Hast thou observed him who believeth religion?
Shakir	Have you considered him who calls the judgment a lie?

﴿فَذِلَّكَ الَّذِي يَدْعُ الْيَتَمَ﴾ 2

Repulses	يَدْعُ	(he) who	الَّذِي	That is	فَذِلَّكَ
				The orphan	الْيَتَمَ

Translit	Fadħālika Al-Ladhī Yadu`u Al-Yatīma
AhmedAli	پس وہ وہی ہے جو یتیم کو دھکے دیتا ہے
Jalandhry	یہ وہی (بدخخت) ہے، جو یتیم کو دھکے دیتا ہے
YusufAli	Then such is the (man) who repulses the orphan (with harshness),
M.Khan	That is he who repulses the orphan (harshly),
Pickthal	That is he who repelleth the orphan,
Shakir	That is the one who treats the orphan with harshness,

﴿وَلَا يَحْضُرُ عَلَى طَعَامِ الْمِسْكِينِ﴾ 3

On	عَلَى	Urges	يَحْضُرُ	And not	وَلَا
		(of) the poor	الْمِسْكِينِ	Feeding	طَعَامِ

Translit	Wa Lā Yahūddu `Alá Ta`āmi Al-Miskīni
AhmedAli	اور مسکین کو کھانا کھلانے کی ترغیب نہیں دیتا
Jalandhry	اور فقیر کو کھانا کھلانے کے لیے (لوگوں کو) ترغیب نہیں دیتا
YusufAli	And encourages not the feeding of the indigent.
M.Khan	And urges not on the feeding of AlMiskīn (the poor),
Pickthal	And urgeth not the feeding of the needy.

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Shakir	And does not urge (others) to feed the poor.
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فَوَيْلٌ لِّلْمُصَلَّينَ {4}

	Unto those performers of prayers	لِلْمُصَلَّينَ	So woe	فَوَيْلٌ
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Translit	Fawaylun Lilmusallina
AhmedAli	پس ان نمازیوں کے لیے بلکت ہے
Jalandhry	تو ایسے نمازیوں کی خرابی ہے
YusufAli	So woe to the worshippers
M.Khan	So woe unto those performers of Salât (prayers) (hypocrites),
Pickthal	Ah, woe unto worshippers
Shakir	So woe to the praying ones,

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ {5}

Of	عَنْ	(they)	هُمْ	Those who	الَّذِينَ
		(are) heedless	سَاهُونَ	Their prayer	صَلَاتِهِمْ

Translit	Al-Ladhīna Hum `An Ṣalātihim Sāhūna
AhmedAli	جو اپنی نماز سے غافل ہیں
Jalandhry	جنماز کی طرف سے غافل رہتے ہیں
YusufAli	Who are neglectful of their Prayers,
M.Khan	Those who delay their Salât (prayer from their stated fixed times),
Pickthal	Who are heedless of their prayer;
Shakir	Who are unmindful of their prayers,

الَّذِينَ هُمْ يُرَاءُونَ {6}

(do good deeds) to be seen	يُرَاءُونَ	(they)	هُمْ	Those who	الَّذِينَ
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Translit	Al-Ladhīna Hum Yurā'ūna
AhmedAli	جو دکھلاؤ کرتے ہیں
Jalandhry	جو بیکاری کرتے ہیں
YusufAli	Those who (want but) to be seen (of men),
M.Khan	Those who do good deeds only to be seen (of men),
Pickthal	Who would be seen (at worship)
Shakir	Who do (good) to be seen,

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سورة الماعون

﴿7﴾ وَيَمْنَعُونَ الْمَاعُونَ

		Small kindness (utensils)	الْمَاعُونَ	And they withhold	وَيَمْنَعُونَ
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Translit	<i>Wa Yamna `una Al-Mā`una</i>
AhmedAli	اور بتنه کی چیزیں روکتے میں
Jalandhry	اور بتنه کی چیزیں عاریتہ نہیں دیتے
YusufAli	But refuse (to supply) (Even) neighbourly needs.
M.Khan	And prevent Al-Mâ'ûn (small kindnesses like salt, sugar, water).
Pickthal	Yet refuse small kindnesses!
Shakir	And withhold the necessities of life.